

August 3, 2025
Worship and Livestream | 10:00 am

Reality and Realization:



What We Face Now;
What Awaits Us In Eternity
Revelation 21-22

WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at lexpreschurch.com/connect to join us on mission!

General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

PRAISE

Updates | Following Christ Together

* **Call to Worship** | Psalm 63:1-5

*Leader: O God, you are my God; earnestly I seek you;
my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land where there is no water.*

*All: So I have looked upon you in the sanctuary,
beholding your power and glory.
Because your steadfast love is better than life,
my lips will praise you.*

*Leader: So I will bless you as long as I live;
in your name I will lift up my hands.*

*All: My soul will be satisfied as with fat and rich food,
and my mouth will praise you with joyful lips...*

* All Praise to God, Who Reigns Above-Trinity Hymnal No. 4 (vv. 1, 2, 4, 6)



1. All praise to God, who reigns a - bove, the God of all cre -
 2. What God's al - might - y pow'r hath made his gra - cious mer - cy
 4. The Lord for - sak - eth not his flock, his cho - sen gen - er -
 6. Then come be - fore his pres - ence now and ban - ish fear and



a - tion, the God of won - ders, pow'r and love, the God of our sal -
 keep - eth; by morn - ing dawn or eve - ning shade his watch - ful eye ne'er
 a - tion; he is their ref - uge and their rock, their peace and their sal -
 sad - ness; to your Re - deem - er pay your vow and sing with joy and



va - tion! With heal - ing balm my soul he fills, the God who ev - ery
 sleep - eth; with - in the king - dom of his might, lo, all is just and
 va - tion. As with a moth - er's ten - der hand he leads his own, his
 glad - ness: Though great dis - tress my soul be - fell, the Lord, my God, did



sor - row stills. To God all praise and glo - ry!
 all is right. To God all praise and glo - ry!
 cho - sen band. To God all praise and glo - ry!
 all things well. To God all praise and glo - ry!

Trinity Hymnal 4 (vv. 1, 2, 4, and 6)
 TEXT: Johann J. Schutz, 1675; Tr. by Frances E. Cox, 1864
 TUNE (MIT FREUDEN ZART 3.7.3.7.8.3.7.): Bohemian Brethren's *Gesangbuch*, 1568
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* Prayer of Invocation

* **Scripture Reading** | Isaiah 65:17-25 | Pew Bible pp. 624-625

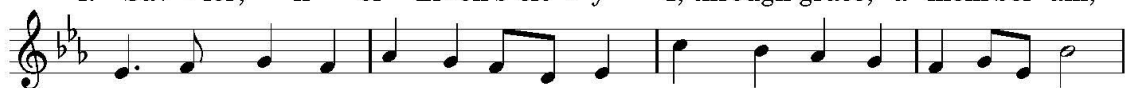
“For behold, I create new heavens
and a new earth,
and the former things shall not be remembered
or come into mind.
But be glad and rejoice forever
in that which I create;
for behold, I create Jerusalem to be a joy,
and her people to be a gladness.
I will rejoice in Jerusalem
and be glad in my people;
no more shall be heard in it the sound of weeping
and the cry of distress.
No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.
They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.
They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.
They shall not labor in vain
or bear children for calamity,
for they shall be the offspring of the blessed of the Lord,
and their descendants with them.
Before they call I will answer;
while they are yet speaking I will hear.
The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,

and dust shall be the serpent's food.
They shall not hurt or destroy
in all my holy mountain,"
says the Lord.

Glorious Things of Thee Are Spoken-Trinity Hymnal No. 345



1. Glo - rious things of thee are spoken, Zi - on, cit - y of our God;
2. See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov'ring, see the cloud and fire ap - pear
4. Sav - ior, if of Zi - on's cit - y I, through grace, a mem - ber am,



he whose word can - not be bro - ken formed thee for his own a - bode:
well sup - ply thy sons and daugh - ters, and all fear of want re - move:
for a glo - ry and a cov - 'ring, show - ing that the Lord is near:
let the world de - ride or pit - y, I will glo - ry in thy name:



on the Rock of A - ges founded, what can shake thy sure re - pose?
who can faint, while such a riv - er ev - er flows their thirst t'assuage?—
thus de - riv - ing from their ban - ner light by night and shade by day,
fad - ing is the worldling's plea - sure, all his boast - ed pomp and show;



With sal - va - tion's walls sur - rounded, thou may'st smile at all thy foes.
grace which, like the Lord, the giv - er, nev - er fails from age to age.
safe they feed up - on the man - na which he gives them when they pray.
sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

Trinity Hymnal No. 345
TEXT: John Newton, 1779
TUNE (AUSTRIAN HYMN) Franz Joseph Haydn, 1797
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RENEWAL

Call to Confession | Proverbs 3:7-8

*Leader: Be not wise in your own eyes;
fear the LORD, and turn away from evil.
It will be healing to your flesh
and refreshment to your bones.*

Corporate Confession of Sin

All: Eternal and Omniscient Father,
Yours is the Greatness and the Power and the Glory.
Yours is the Kingdom, and the Blessing, and the Honor.
We bow before your all-knowing presence,
realizing that You know everything about us, and still love us,
despite our sins and violations of Your holy character.
Please hear our prayers of repentance and sorrow over our sins,
and grant us the cleansing and empowering presence of the Holy Spirit
to heal and to sensitize us the holy values of Your character and kingdom.
As You freely forgive us, please help us to forgive others.
We ask this in Jesus' Name, Amen.

Silent Confession

* **Words of Comfort** | Lamentations 3:21-23

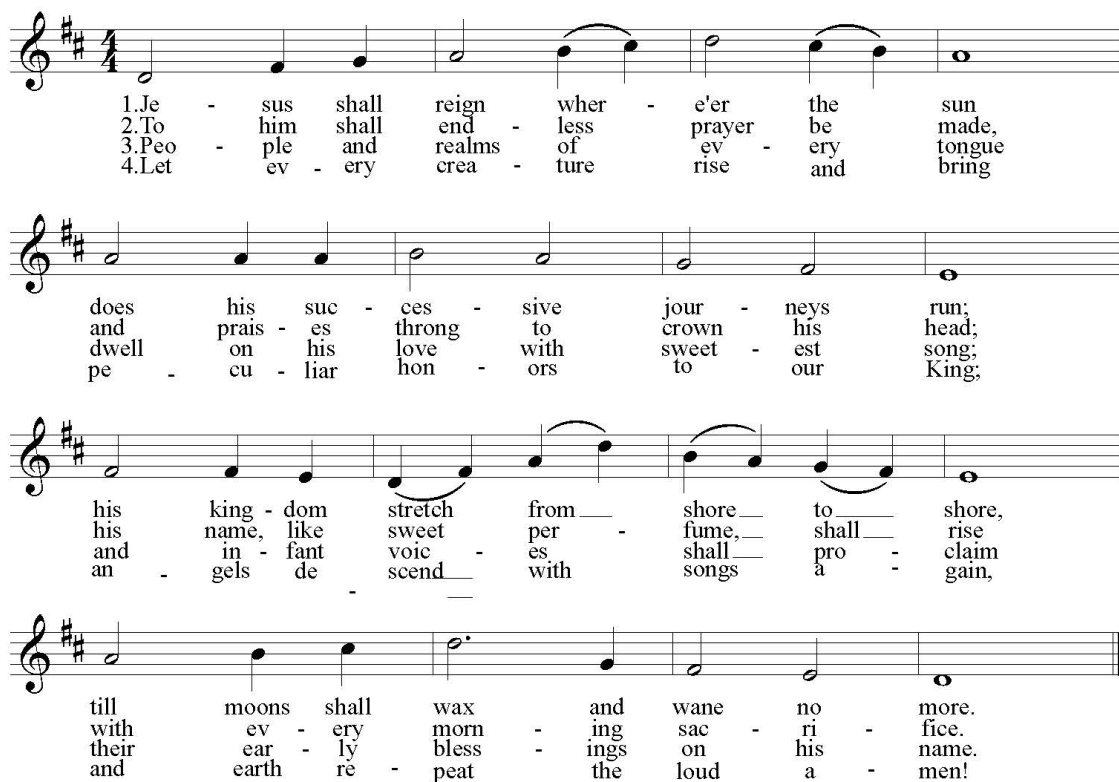
*Leader: But this I call to mind,
and therefore I have hope:
The steadfast love of the LORD never ceases;
his mercies never come to an end;
they are new every morning;
great is your faithfulness.*

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Jesus Shall Reign-Trinity Hymnal No. 441 (vv. 1, 2, 3, 5)



1. Je - sus shall reign wher - e'er the sun
 2. To him shall end realms - less of prayer be made,
 3. Peo - ple and crea - ture rise - and tongue
 4. Let ev - ery bring

does and dwell pe - his prais - on cu - suc - ces - sive to with our crown sweet to neys his est our run; head; song; King;

his his and an - king - dom name, in - fant gels - stretch sweet voic - scend - from - per - es - with - shore - fume, - shall - songs - to - shall - pro - a - shore, rise claim gain,

till with their and moons ev - ear earth shall - ery ly - re - wax morn - bless - peat - and - ing - the wane sac - on loud no ri - his a - more. fice. name. men!

Trinity Hymnal No. 441 (vv. 1, 2, 3, and 5)
 Based on Psalm 72
 Text: Isaac Watts, 1719
 TUNE (DUKE STREET): John Hatton, 1793
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Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew. Please, make sure to write your name legibly.

Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

- You may use the offering plates.
- Go to “Giving” on your Church Center mobile app or lexpres.churchcenter.com.
- Text2Give: text any dollar amount to 84321.

Christ, Our Hope in Life and Death



1. What is our hope in life and death? Christ a-lone, Christ a-lone.
2. What truth can calm the trou-bled soul? God is good, God is good.
3. Un-to the grave, what shall we sing? "Christ, He lives; Christ, He lives!"



What is our on-ly con-fi-dence? That our souls to Him be-long.
Where is His grace and good-ness known? In our great Re-deem-er's blood.
And what re-ward will heav-en bring? Ev-er-last-ing life with Him.



Who holds our days with-in His hand? What comes, a-part from His com-mand?
Who holds our faith when fears a-rise? Who stands a-bove the storm-y trial?
There we will rise to meet the Lord, then sin and death will be de-destroyed,



And what will keep us to the end? The love of Christ, in which we stand.
Who sends the waves that bring us nigh un-to the shore, the rock of Christ?
and we will feast in end-less joy, when Christ is ours for-ev-er-more.



O sing hal-le-lu-jah! Our hope springs e-ter-nal; O sing hal-le-lu-jah!



Now and ev-er we con-fess Christ, our hope in life and death.

CCLI Song #7147502

Words and Music by Keith Getty, Matt Eswell, Jordan Kaufin, Matt Merker, and Matt Papa

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Publishing, Matthew Merker Music, Messenger Hymns

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* The Doxology

Praise God from whom all blessings flow; praise him, all

The first system of musical notation for the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/4 time and key of D major. The treble staff contains the vocal melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics for this system are "Praise God from whom all blessings flow; praise him, all".

creatures here below; praise him above, ye heav'nly host:

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics for this system are "creatures here below; praise him above, ye heav'nly host:". The treble staff has a fermata over the final note of the phrase.

praise Father, Son, and Holy Ghost. Amen.

The third and final system of musical notation. It concludes the piece with a double bar line. The lyrics for this system are "praise Father, Son, and Holy Ghost. Amen.". The treble staff has a fermata over the final note of the phrase.

Text: Thomas Ken, 1674

Tune (OLD HUNDREDTH): Louis Bourgeois, 1551

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* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "An Adorned Bride"

* Scripture Reading | Revelation 21:1-8 | Pew Bible p. 1,041

¹ Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

⁵ And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." ⁶ And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. ⁷ The one who conquers will have this heritage, and I will be his God and he will be my son. ⁸ But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

Sermon | Reality and Realization

What We Face Now; What Awaits Us in Eternity

5. Out with the Old; In with the Renewed

Rev. Dr. Curt McDaniel

Sermon Notes

In many respects, the closing chapters of the Bible both complement and contrast its opening chapters. Notice what you see: At the beginning of recorded time, God created the heavens and the earth (Genesis 1:1). At the beginning of eternity, God displays a new heaven and a new earth (Revelation 21:1). In this vision of our new eternal home, a bride (the church) is prepared and presented by God the Father to Christ, her bridegroom (21:2), just as Eve was prepared and presented to Adam by God in the garden (Genesis 2:22). This perfect bride, called the New Jerusalem, was a city that was “coming down” out of heaven to this earth (21:2); whereas, in contrast, the first city upon the earth, Babel, was a human-centric effort to “go up” to heaven (Genesis 11:4). Shortly after Adam and Eve’s disobedience, a curse of death and pain was pronounced (Genesis 3:16-19); however, in the vision of the new heaven and earth, this curse of death and pain has “passed away” (21:4).

At the beginning of time, and even throughout biblical history, God was seen coming down to dwell temporarily with His people, first in the garden at the cool of the day (Genesis 3:8), then in the Tent of Meeting (Exodus 33:7-11), and subsequently in the Tabernacle (Exodus 40) and in the Temple in Jerusalem (1 Kings 6-8, 2 Chronicles 2-7). But finally, and completely, Christ “tabernacled” for a while among us (John 1:14) and left us the Holy Spirit to be our guide and comforter (John 14:25-27, 16:7-15). Now in Revelation 21:3, a loud voice from the throne of heaven declares, “Behold, the dwelling (“tabernacling”) place of God is with man. He will dwell with them, and they will be His people, and God Himself will be with them as their God.” This promise to be with them as their God is traced back to the first patriarch, Abraham (Genesis 17:8), and appears again in the final two chapters of Scripture. Several times in the creation account, God declares that what He made “was good” (Genesis 1:4, 10, 12, 18, 21, 25, 31); yet, in the renewed creation, God speaks His same pleasure by declaring, “It is done!” (Revelation 21:6). In seeing all these comparisons and contrasts, the Lord God Almighty makes an emphatic declaration, and John’s vision captures it beautifully: “I am the Alpha and the Omega, the beginning and the end” (Revelation 21:6, emphatic in the original language).

With these comparisons and contrasts noted, it enables us to see how the great saving acts of God (resurrection, redemption, regeneration, and reconciliation) show their manifest brilliance in the vision of the new heaven and the earth, not only in eliminating the

dreaded and cursed effects of the Fall, but also in establishing and in showcasing our eternal home—“The city that has foundations, whose designer and builder is God” (Hebrews 11:10)—so that we will receive motivation and encouragement to press on with endurance to the end¹ (Revelation 21:7). With this in sight, in these opening words that mark the closing of the biblical canon, let us examine what is going out (“passed away”) and what is coming in from God’s point of view.

- i. Out with the old: God will pass away the “former things” when earthly time ends and eternity begins (21:1, 4, 8). The contrast between the end of Revelation 20 (The Great White Throne Judgment) and the beginning of 21 could not be more climatic and dramatic, *and this drastic change needs underscoring*.² As you enter the final two chapters in the Bible, it brings to a glorious conclusion “the grand finale of the entire biblical drama”... where “the presence of the slain and risen Lamb soaks the restored creation.”³ It is here in this magnificent vision that John “saw” (Greek: ho-rah’-o, the kind of “soul sight” that leads to spiritual understanding⁴) “a new heaven and a new earth” (v. 1) along with “the holy city, new Jerusalem” (v. 2) descending towards the earth. Undoubtedly, a sight this brilliant and spectacular left him spiritually spellbound and awestruck, for his soul vision became so enthralled by what lay before him that he chose not simply to state what he saw with the eyes of his inner being but also what he did *not* see with the eyes of his mind. What the apostle did not see, he simply chose to call “the former things,” or you could call it “the first things” that constituted the original or first creation, namely, the effects of the dreaded curse that came when Adam and Eve sinned against God.⁵ These “things of the past” that marked human life are no longer seen. In John’s sight, there were at least four things that had departed, or “passed away”:
 - a. *The first heaven and the first earth (v. 1b)*. To me, it is intriguing that John does not offer a different name for what he sees, but it must look so much like what he had previously seen and experienced—only now in a perfected, transformed state—that he chose to call it “a *new* heaven and a new earth.” All that defined the first earth from his own experience—hate, war, disease, decline, destruction, and despair are—all passed away, exiting off the grand stage of biblical history for something new, fresh, beautiful, and breathtaking.
 - b. *The sea (v. 1c)*. Scripture repeatedly shows the sea (especially in Revelation) as the

picture of cosmic evil (Revelation 4:6, 12:18, 13:1, 15:2), as the pagan defiant nations who bring hardship and trial to God's people (Revelation 12:18, 13:1, 17:1; see also Isaiah 57:20), as the abode of the dead (Revelation 20:13), and as the central hub of the world's idol worship (18:10-19). Also, one cannot overlook its treacherous and dangerous currents, where it has swallowed many ships and sailors to their deaths in the course of time. The idea most likely conveyed here is that no longer will the threat of suffering and hardship come to God's people: there will be no more evil principle originating to disturb and to distress mankind." ⁶

- c. *The effects of the curse (v. 4)*. "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore." So often the prophet Isaiah envisioned the day when sorrow and grief would disappear (Isaiah 25:8, 35:10, 65:19). The dreaded effects of the curse—the pain of death and the separation it brings to us from our loved ones, the pain of remaining in this life as our bodies degenerate and decline, and the pain of anguish of watching those around you debilitate and degenerate—all these things and many more horrid realities of the curse that we have lived with for so long will soon be abolished, dismantled, and destroyed, never to affect us again! Hallelujah!
- d. *The wicked (v. 8)*. A dreadful list; most likely people whose descriptive characteristics were in some way oppressing or causing God's people to stumble (like the followers of the beast, see Revelation 17:4, 6, 18:3, 9, 19:2) are now seen not carrying out their diabolical deeds on this earth. Instead, they receive their portion or "share" (Greek: *meh-ros*) in the lake burning with fire and sulfur, an act of total and complete separation from God that is termed, "the second death." What is this, and where does it exist? Reformed scholar G.K. Beale offers good insight: "Even though 'the second death' is a perfected punishment, those who suffer it do so outside the geography of the new universe, since, as we have already been told, 'there will be no more death... nor pain' in the new order of things (21:4)... The reality underlying the figurative lake of the second death must exist somewhere else, perhaps in a different dimension from that of the new creation." ⁷

What makes this vision so captivating and compelling is that John intertwined in this chronicle both the disappearance of the original or "former" things (v. 4) and the emergence of the "new" things (v. 1, 2, 5) in such rapid-fire succession that it leaves the

reader practically speechless and mesmerized in attempting to understand all that appeared before the eyes of his soul. Remember, he saw this vision “in the Spirit on the Lord’s Day” (Revelation 1:10) in a cave during his time of exile and banishment. No doubt learning what was going away for good encouraged him, but what really fueled his soul with joyful hope was the appearance of the “new” things that made up the renewed, regenerated new heaven and new earth.

2. In with the renewed: God will make all things “renewed” when earthly time ends and eternity begins (21:1, 2, 3, 6, 7). Look at what the saving acts (resurrection, redemption, regeneration, reconciliation) of Jesus Christ’s cross-work and empty grave-power bring not only to you and God’s people, but also to the entire cosmos! For a man banished, oppressed by the Roman emperor Domitian, and exiled to a rugged and unforgiving landscape, this vision of the new world, of the new order, of the new and eternal way of life must have brought *unspeakable* joy to his heart and mind. Indeed, this sight of a new heaven and a new earth gave the apostle and his readers “strong confirmation that God’s power will be revealed and His redemptive purposes fulfilled,” for this vision “is one of eschatological promise, future in its realization, totally dependent on God’s power to create it, yet having present implications for the life of the church in this age.”⁸ For all who suffer from persecution, who struggle daily from debilitation of the body and mind, and who battle the world, the flesh, and the devil every moment of their existence, the One seated on the throne of the highest heaven has a glorious and powerful word of hope, healing, and promise:

“BEHOLD, I AM MAKING ALL THINGS NEW.”

Let those words, with all their saving power (from the truths of resurrection, redemption, regeneration, and reconciliation), sink deep into your heart today. Throughout time, God’s people have always struggled, always suffered, always faced trials and troubles, and always endured oppression, pain, death, grief, and a host of other calamities and tragedies. So many of God’s people then and now identify with the words of Hebrews 11:35ff. “Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, and they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—of whom the world was not worthy—wandering about in deserts and

mountains and in dens and caves of the earth.” Their bodies were stricken, and their souls at times were tortured and tried. But amid their pain, suffering, decline, banishment, weakness, helplessness, and trouble, God has a word for them: Behold, I am making all things new.” Not some things. ALL THINGS. What are some of these “all things”? In this text, we find four treasures:

- a. *A picturesque wedding (v. 2)*: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” We will see in the next section (21:12, 14) that this “new Jerusalem” is the church, composed of both Jews and Gentiles who make up the Bride of Christ, “the wife of the Lamb” (v. 9). Those who have received Jesus’ redeeming, regenerating, resurrecting, reconciling power will love Him and will do what is seen in the church in Revelation 19:7: they will “make themselves ready for the Marriage Supper of the Lamb.” Are you making yourselves ready? Peter gives us great words on “bridal preparation” in 2 Peter 3:13ff: “But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by Him without spot or blemish, and at peace.”
- b. *A permanent dwelling (v. 3)*. “And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be His people, and God Himself will be with them as their God.’” Two concepts stand out in this treasure. First, the imagery of “dwelling” conjures up for Jews the prominence of the Tabernacle and the Temple, the structures decreed by God where His glory would descend and reside among His people. Strong allusions to the prophet Ezekiel are seen here (Ezekiel 37:26-28, 43:7), which would encourage Messianic Jews that their faith in Christ would secure them a spot within the Bride for their Messiah. Second, the word “people” (Greek: *Lay-oi*) is deliberately changed from singular (“people”) to plural (“peoples”), reiterating God’s purposes since Genesis 12 that Abraham’s spiritual seed would not just come from Jews but from a multitude from “every tribe, tongue, language, and peoples and languages” (Revelation 7:9). Here, the *full* bride of Christ, the church—made up of Jews and Gentiles from every people group on earth—lives in the shelter of Almighty God’s dwelling, a strong allusion to Zechariah 2:10-11. What an impressive and beautiful

sight!

- c. *A priceless supply* (v. 6). With words echoing Jesus' exclamatory statement on the cross, "It is finished" (John 19:30, different verbs but similar intentional impact), the words in v.6 from heaven's throne resound with emphasis and passion, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment." God's sovereignty is on full display, intended to declare to all the cosmos that from first to last, and everything in between, ⁹ He shapes and governs the course of life and time towards its intended destiny, the pronouncement of His glorious dominion in its ultimate manifestation. In this display of sovereign declaration, God promises to give without price or cost the living springs of eternal life (Greek: *Zo-ay*), likely sourced from the River of Life (22:1), whose streams nourish the Tree of Life to produce a dozen fruit for eternal food, and whose leaves bring healing for the world (22:2). This ecstatic glimpse of everlasting life, shalom-rest, and infinite happiness is made possible *only* because of God's sovereign grace shown in the fulfillment of Jesus' saving mission that made resurrection, redemption, regeneration, and reconciliation with God complete and secure: "The splendor of God is used to satisfy the thirst of the longing heart." ¹⁰
- d. *A precious inheritance* (v. 7). The wording in the ESV, "The one who conquers will have this heritage," has this literal rendering, "The one conquering (present active participle) will inherit (future active indicative) all things," a direct tie to the redemptive doctrine of adoption, seen clearly in Romans 8:16-17, "The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him." The story is told ¹¹ that after the 1871 Great Chicago Fire, evangelist D.L. Moody went back to survey the ruins of his house. A friend came by and said to him, 'I hear you lost everything.'
'Well,' said Moody, 'you understood wrong. I have a good deal more left than I lost.'
'What do you mean?' the inquisitive friend asked. I did not know you were rich.'
Moody then opened his Bible and read to him Revelation 21:7, 'The one who conquers will inherit all things, and I will be his God.'" This reminds us of the

words in Ephesians 1:3, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places.” This blessing comes because of our union with Christ, so what Christ receives as His inheritance from the Father (Psalm 2:7-8) has now been passed down to “us as His Son” (v. 7b), a concept known as “corporate representation by which Christ represents people [see Revelation 2:26-27]... Christ is still God’s unique, Divine Son, but those whom he represents receive the privileges of His sonship.”¹²

Summary:

- The final chapters of the Bible mirror in many ways its opening chapters. There is a beginning and an end in God’s redemptive drama.
- Look at what is “passing away”: evil, sin, the curse’s effects, and the wicked. Count on it!
- Look at what is “renewed”: a new heaven and a new earth, the Church (the Bride of Christ, you!), God’s promise of eternal dwelling with us, eternal water and food, and a glorious inheritance.

Personal application:

- Persevere! Look at what happens to those who endure!
- You may not think you are beautiful, but if you belong to Christ, you are a part of His church, and His church is a beautiful bride. Start getting ready for the wedding banquet!
- If you belong to Christ, you will live, eat, and drink eternally with an eternal inheritance. How good is that?!?!

Reflection: “The sea was no more” (21:1).

“A real physical world without a sea, it is mournful to imagine, it would be an iron ring without the sapphire which made it precious. There must be a spiritual meaning here. In the new dispensation there will be no division—the sea separates nations and sunders peoples from each other. To John in Patmos the deep waters were like prison walls, shutting him out from his brethren and his work: there shall be no such barriers in the

world to come. Leagues of rolling billows lie between us and many a kinsman whom tonight we prayerfully remember, but in the bright world to which we go there shall be unbroken fellowship for all the redeemed family. In this sense there shall be no more sea. The sea is an emblem of change; mountainous billows, its gentle murmurs and its tumultuous roarings, it is never long the same. Slave of the fickle winds and the changeful moon, its instability is proverbial. In this mortal state we have too much of this; earth is constant only in her inconstancy, but in the heavenly state all mournful change wreck our hopes and drown our joys. The sea of glass glows with a glory unbroken by a wave. No soon shall we reach that happy land where partings, and changes, and storms shall be ended! Jesus will waft us there. Are we in Him or not? This is the grand question.”¹³

Study and Discussion Questions:

- Compare and contrast the opening chapters of the Bible with its closing chapters. What do you see?
- Review and discuss the contrast between the closing verses in Revelation 20 with the opening verses in chapter 21. How significant is this? What lessons are seen here?
- What is “passed away” in the old heaven and old earth? How does this make you feel?
- What comes in with the “renewed” heaven and renewed earth? How does this make you feel?

Footnotes:

1. G.K. Beale, *The Book of Revelation*. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999, 1,039 makes a pertinent observation, “The ultimate purpose of the entire segment, is to exhort believers in the present to persevere through temptations to compromise, so that they may participate in the consummated glory of the church.”
2. A.T. Robertson, *Word Pictures in the New Testament*. Six Volumes. Grand Rapids: Baker Book House, 1931. IV: 466.
3. Dean Fleming, *Foretaste of the Future: Reading Revelation in Light of God’s Mission*. Downers Grove: IVP Academic, 2022, 187, 189.
4. <https://hermeneutics.stackexchange.com/questions/38170/why-does-jesus-use-two->

different-words-for-see-in-john-1616.

5. Henry M. Morris, *The Revelation Record: A Scientific and Devotional Commentary on the Book of Revelation*. Fourth Printing. Wheaton: Tyndale House Publishers, 1986, 440-441.
6. Manford George Gutzke, *Plain Talk on Revelation*. Grand Rapids: Zondervan Publishing House, 1979, 167.
7. Beale, 1,061,
8. Alan F. Johnson, *The Expositor's Bible Commentary: Revelation*. Ed. Frank E. Gaebelein. Twelve Volumes. Grand Rapids: Zondervan, 1981, 594, 592.
9. Beale, 1,055.
10. William Barclay, *The Revelation of John*. The Daily Study Bible Series. Revised Edition. Two volumes. Philadelphia: The Westminster Press, 1976, II:205.
11. Warren Wiersbe, *Be Victorious*. Wheaton: Victor Books, 1985, 147-148.
12. Beale, 1,058.
13. Charles H. Spurgeon, *Morning and Evening: Daily Readings*. Twentieth Printing. Grand Rapids: Zondervan, 1978, 709. December 19, PM devotion. Original emphasis.

* Ancient of Days



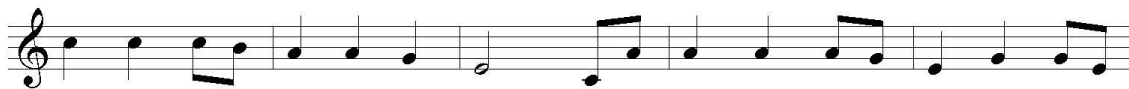
1. Though the na - tions rage, king - doms rise and fall, there is still one
 2. Though the dread of night o - ver - whelms my soul, He is here with
 3. Though I may not see what the fu - ture brings, I will watch and



King reign - ing o - ver all. So I will not fear for this truth re -
 me, I am not a - lone. O His love is sure, and He knows my
 wait for the Sav - ior King. Then, my joy com - plete, stand - ing face to



mains: that my God is the An - cient of Days. _____ None a - bove Him, none be -
 name, for my God is the An - cient of Days. _____
 face in the pre - sence of the An - cient of Days. _____



fore Him; all of time in His hands. For His throne, it shall re - main and ev - er



stand. _____ All the pow - er, all the glo - ry, I will trust in His



name, for my God is the An - cient of Days. _____

Words and Music: Jonny Robinson, Rich Thompson, Michael Farren, and Jesse Reeves
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 Publishing | Integrity's Alleluia! Music CCLI Song # 7121851
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* Sending

Elders will be available to pray with you in the front of the sanctuary at the conclusion of the worship service.

* Benediction | Romans 15:13 (NIV)

Leader: May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

* Postlude

Serving This Morning:

Updates, Liturgist and Pastoral Prayer: Keith Boland

Reader: Carrie Chapman

Musicians: Abigail Baarendse, Heather Coleridge, and Josiah Rogers

Audio/visual and livestream: Jim McFarland, Myles Coleridge

Faith Promise Giving:

LPC fiscal budget year is July 1st to June 30th.

Through the end of June 2025:

General Fund transfer to missions	\$129,996
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$89,939
Missions Disbursements	\$194,484

* The Elders and Deacons transferred one-half of last year's operating surplus to missions.

Stewardship

Through the end of June 2025:

Budget FYTD	\$1,221,275
Received FYTD	\$1,153,868
Expenditures FYTD	\$1,089,437

The Sacrament of the Lord's Supper

We will celebrate the Lord's Supper on next Sunday, August 10th in the worship service. Please prayerfully prepare for our meeting with Jesus at his table.

NOTES:

NOTES:

NOTES:

Connect Card

Thanks for joining us today. We would love to come alongside you in your walk with Jesus, whether you're new to our community or you've been here a while.

Visit lexpreschurch.com/connect or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!



1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.

Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



**LPC Growth Group
Leadership Training**
 (small groups, women's groups,
 men's groups, CE classes,
 Romans, Mentor Moms, etc)
 If you are currently a group leader,
 or would like to start a
 growth group, please join us for
 training on one of these dates
 September 7, 14 or 21
 8:45 am | CE Room 213

Please register here!



*Mentor Moms
 Fall 2025
 Begins September 2nd*



Scan to Register

Mentor Moms
 at LPC



August 31st | 5th Sunday

**Prayer
 during CE hour**

**& Covered-Dish Lunch
 after worship service**



**Promotion Sunday
 August 10th, 2025**





Middle School Fall Modgnik
September 26–28, 2025



Register
Here!

Palmetto Presbytery Women's Fall Retreat 2025

September 19-21

Ridge Haven Retreat Center

Walking Together: Fellowship on the Road of Faith
Speaker: Maggie Erickson

To Register

Visit PalmettoPresWM.com
or scan QR code below



OFFICER NOMINATIONS

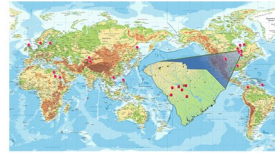
We are currently accepting nominations for Ruling Elder, Deacon and Corporate Officers. Please be sure and speak to your nominee(s) to get their "OK" that they are willing to serve. Fill out forms on the table in the back of the sanctuary, and return to the church office or hand to an Elder.



LEXINGTON
PRESBYTERIAN CHURCH



PLEASE SUBMIT YOUR FAITH PROMISE PLEDGE TODAY!



2025-2026 FAITH PROMISE

Goal - \$100,000

24 current pledges totalling \$38,000

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